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ABSTRACT

Designed for use as supplementary reading material, the reader is a collection of short stories (1 to 3 pages in length) developed from interviews with 12 Chippewas living in the Minnesota areas of Cass Lake, Leech Lake, Inger, Pine Point, and White Earth. The interviewees represent various occupations including teacher, school principal, nurse, basketmaker, and tribal employee, and include many older people. Each story is on the Adult Basic Education reading level (4-8) as determined by the Gunning Fox Index Formula. A set of questions follows each story. A very brief glossary is included. (SB)

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ADULT CONTEMPORARY READER

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THE MINNESOTA CHIPPEWA TRIBE

ADULT BASIC EDUCATION PROGRAM
1979-1980

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We would like to thank all subjects for their time and participation in the development of new curriculum.

Thanks to Pauline Brunette, Editor, DE-BAH-JI-MON, Leech Lake Reservation newspaper, who wrote some of the Leech Lake narratives and who is now a graduate student in mass communications at the University of Wisconsin, Madison.

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ADULT BASIC EDUCATION
THE MINNESOTA CHIPPEWA TRIBE

INTRODUCTION TO A.B.E.

In the process of developing, gathering and selecting curriculum to be used in the Adult Basic Education classes of The Minnesota Chippewa Tribe, it was discovered that there is a lack of A.B.E. curriculum based on contemporary American Indians of today. Educational studies have repeatedly shown that learning is facilitated by relevant curriculum materials:

> "Subject matter of high meaningfulness is acquired, remembered, and used more efficiently than is material of low meaningfulness." (**Learning and Human Abilities-Education Psychology,** by Herbert J. Klausmeier and William Goodwin, Harper & Row: New York, 1966, p.67).
>
> "...attention to the Indian presence is essential to a positive learning environment." (**To Live on This Earth,** by Estelle Fuchs & J. Havighurst. Anchor Press: Garden City, N.Y. 1973, p.220).
>
> "...many students have difficulty in school not because of low intelligence, poor eyesight, poverty or whatever, but because they have learned to see themselves as incapable of handling academic work or to see the work as irrelevant to their perceptual worlds." (**Self-Concept and School Achievement,** by William W. Purkey. Prentice-HALL: Englewood Cliffs, N.J., 1970, p.2).

The Minnesota Chippewa Tribe Adult Basic Education curriculum has been developed with this rationale in mind.

The curriculum material has been developed to supplement existing A.B.E. materials used in the classroom, not as a basic text.

Various subjects were contacted and interviewed. The interviews were put into short stories to be used as supplemental reading material.

The curriculum was developed to create a learning environment which reflects American Indian cultural values and heritage, which will be used to increase reading skills and to stimulate pride in their Indian heritage.

It was thought that preserving the syntax of the speaker, at times, was more important than changing the grammar to classroom criteria.

Each story has a matching set of questions. All stories are on the A.B.E. reading level (4-8). The reading grade level was determined by the Gunning Fox Index Formula.

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LUELLA BRUNELLE

We never had a public health nurse before, replied Luella Brunelle of the Indian Hospital in Cass Lake. I like working with my own people. I was a RN in Rosebud, South Dakota, before I transferred over here to Cass Lake in September of 1977.

Then I changed over to Public Health Nurse in October of 1978, when the RBC contracted my position through the Indian Health Service. Some of my duties are to set up community health programs on the reservation. This includes keeping files and records of all the patients.

I was born and raised along with my brothers and sisters in Cass Lake. My parents are Clifford and Margaret Beaulieu. I remember when I went to high school there were only a few Indians who graduated. We (Indian students) always took the back seat compared to the others. I felt I was as good as the next person. That is what motivated me to further my education.

My family could only afford to send me to school for one year. So I went to nursing school in Minneapolis. When I finished, I was a LPN (Licensed Practical Nurse) which only requires one year. Then I went to work in various places such as Cleveland, Ohio, Belcourt, North Dakota, and Sunnyville, California, on and off again as a LPN.

As I traveled around, I learned that an Indian

person can do just as good a job as a white person. So I went back to school. It was tough going. The courses were tough but I had good instructors who helped me. I also had to decide at times which was more important, my family or school. I knew I could do it and have a lot of people to thank for it, too. I believe anybody can go to school and finish if they set their mind to it.

Luella received a B.A. in nursing from St. Scholastica in 1976, and is a certified public nurse. She likes to bowl and play a little softball in her spare time.

CHOOSE CORRECT ANSWER

1. A ——— —— requires one year of schooling.

   A. R.N.
   B. L.P.N.
   C. L.N.
   D. Nurse's Aide

2. A ———— requires 2 to 4 years of education.
   A. R.N.
   B. L.P.N.
   C. L.N.
   D. Nurse's Aide

3. R.N. stands for ————.
   A. Real Nurse
   B. Rated nurse
   C. Registered nurse
   D. Regular nurse

4. Luella is originally from ————.

   A. Rosebud, South Dakota
   B. Sunnyville, California
   C. Cleveland, Ohio
   D. Cass Lake, Minnesota

CHARLIE SPIKE - An Inger Narrative

There wasn't any battle here, except maybe Saturday nights. I stay away from it, that's why I live this long. The real battle was over in Cutfoot Sioux, amends Charlie Spike. Charlie, soon to be 76, has worked for 12 years as Manpower Foreman in Inger.

Maple sugar camp, that's where I came into this world. We lived then out on Bowstring Lake. We came to Inger a while later. Inger was established by the government in 1910 as a federal reserve, Charlie related and continues: We got 268 acres to live on, us here at Inger. They asked us where our village would be located and we chose this site. This is before Leech Lake was ever organized. They set up three federal reserves, one in Ball Club, one at Onigum and then here, before they had tribal land. The original people around here mostly died out except for like me. Most around here now come from different reservations and bands. Now, maybe there's only George Wakefield, who's about 90 and Jessie Wakanabo, maybe 75.

Bowstring Lake only had two white people I used to know, and now resorts all around it. First seen them at the store about 1900 when they pulled in. They sold groceries there like bacon, sugar, flour, salt pork, no bologna or lunch meat, you know. Sack of flour was one dollar, salt pork ten cents a pound, and good working boots a dollar and a half.

When I was young, I was a bum. Went all over the West Coast. I'd catch a freight and sleep in box cars. Got kicked out a lot but found another one to go in. That was my younger days, Charlie says with a chuckle. Now about making a living in those days, he gazes out the window, in ricing time we would sell our rice, ten cents a pound then, what was left over we had to take clear to Popple River processing plant. Could sell green rice for three cents a pound and we had to paddle ten miles upstream.

You asked about Cutfoot Sioux. Chippewa people were living here and this medicine man, he knew there was someone coming. He didn't have a telephone or TV either. He told two braves to go there and kill those two coming because they'd go back home and tell everything. He said those two guys were spies. Those two braves went out to this kind of long peninsula, what they now call Cutfoot Sioux. Sure enough a couple of guys came in a canoe, so the Chippeways hid behind a tree. They tackle those guys to kill them and one didn't have any feet. That's why it's called Cutfoot Sioux now.

Charlie continues, reflecting, I often asked why they killed each other there. Well, over the woods and land they told me. Chippeways didn't want that clear country. Nothing in it, at that time he didn't know how to farm. So they drove the Sioux away from the wooded area. They liked to hunt, lakes and all that. They didn't want a clear country, neither of them. That's why they started fighting. So the Chippewas drove the Sioux where they are now, into Dakota country.

Charlie motions toward his pipe on the wall. When I was a kid my grampa used to have a long stemmed pipe decorated with something. He always talked to me. One time he said, you know this tabacco, its not good for your health. Only time you use the tabacco is during a big meeting. Kind of a ceremony or gathering. Then only chiefs and gray haired smoke it. So they scared me. Kids start smoking young but not me. I chew snuff instead. Then too, I noticed in the paper they're saying the tabacco is no good for your health. The white man is just finding this out; I heard this when I was a kid.

About the pipe, we had two different kinds of pipestone, black from Canada and red from

Pipestone. They'd go on horseback just to get the pipestone. This stem here, I whittled it from diamond willow.

Charlie Spike, not short on stories but short on time, decides it's time to check on his crew. They were clearing brush down the ways, he said.

Houses we lived in was made of logs. Patched up with clay between the cracks. Birchbark was for the roof and they put dirt over that so it won't blow away and for weight. The clay was like cement because we didn't have nails. It kept us all warm

CHOOSE CORRECT ANSWER

1. Charlie Spike was born near ————.

   A. Inger
   B. Bowstring Lake
   C. Ball Club
   D. Onigum

2. Around 1900, a sack of flour sold for ————.

   A. One dollar
   B. Ten cents
   C. Dollar and a half
   D. Nothing

3. Good working boots sold for ———— during this time.

   A. One dollar
   B. Ten cents
   C. A dollar and a half
   D. Nothing

4. Charlie works as a ————.

   A. Manpower Foreman
   B. Logger
   C. Guide
   D. None of the above

5. The rice processing plant was located at ————.

   A. Inger
   B. Ball Club
   C. Onigum
   D. Popple River

6. Pipes were made from what two kinds of pipestone?

A. Black from Canada
B. Red from Pipestone
C. Granite
D. Both A and B

SUZANNE ROSE BISHOP

I first try to gain confidence in the students, show them I don't break my promises. I first want to know their goal. Then try to lay out a plan for them by telling them what the program offers. I also give them my phone number so they know where to reach me anytime they need something or someone to talk to. They come to me for more help than just for education. If I can't help, I can refer them to people that can help.

Sue, a G.E.D. graduate herself, comments, I believe Indian people need to have more confidence in themselves. They underestimate their own self worth and abilities. They say they can't learn, I believe anybody that tries can succeed in anything they choose. Some take more time than others, but time isn't important when you look at the diploma, credits, licenses, civil service ratings or whatever you receive. They'll stay with you throughout your lifetime. So if you make up your mind you can make

it to the top so why not start now.

She was born Suzanne Rose McDougall in White Earth, Minnesota. Sue is married, has three children of her own and one foster child.

Foster care is one of Sue's special interests. I like to learn the growing-up process of children and how upbringing affects their actions and their futures. We plan on adopting our foster child later.

Sue also enjoys beading and reading in her spare time. She also works for the Adult Basic Education program of The Minnesota Chippewa Tribe as an instructor's aide on the White Earth Reservation.

CHOOSE CORRECT ANSWER

1. Sue worked as a ————.

   A. Instructor
   B. Instructor Aide
   C. Foster care worker
   D. Counselor

2. There are ———— members in the Bishop family.

   A. Six
   B. Five
   C. Four
   D. Seven

3. G.E.D. stands for ————.

   A. General Education Degree
   B. General Equivalency Diploma
   C. General Equivalency Degree
   D. General Education Diploma

JACK FINEDAY - Leech Lake - A Squaw Lake Narrative

Jack Fineday, a long time resident of Squaw Lake lives alone in a small house he helped build in 1940.

There were eight Indian families in Squaw Lake originally, before the Finlanders started coming around in the 1920's. We all became friends with them later on. Most of them didn't know English. We all got acquainted. Before, all Indians lived along the river, Popple River, connecting Squaw Lake and Round Lake. Fineday, over 80 (he wouldn't say how much) is still fairly active. He interruped his regular snow shoveling to sit and talk awhile.

I've lived all over the reservation, first in Cass Lake. That's where a lot of my family still lives. I went to boarding school when my mother lived there. I never knew my father; he died when I was two. My mother took care of me, my grandmother, my uncle. When I was about 15 or 16 I stayed with my grandfather in Sugar Point. Went to school for awhile in Onigum. I didn't have much schooling at all.

A lot of people would come here to Popple River to rice. They'd come from all over in the old days, set up tents for about a month and rice. Still got rice here but not much. We would sell our rice, green for about four cents a pound in 1925. No white men picked rice then, just Indians. Now everybody rices because they pay good money for it now. Long ago

they'd come from all over, from Cass Lake, Sugar Point, to camp around. They'd load their canoe onto a wagon and their team of horses would pull it here.

Some of us used birch bark canoes. My grandfather made canoes. I was too young to learn that time. I watched him all right. He'd use cedar bark, a lot of pieces. Then he'd boil balsam. It gets big, then it is put on the canoe to harden. Would stick right to the canoe. Most families made their own canoes. My grandfather made them for my aunts and uncles. Never know him to sell his canoes.

My wife was a banjo player. She went to Flandreau and played in their band. She was kind of smart; I learned something from her. We got along good. I worked all the time in the woods cutting timber. We lived down the road here and grew a garden, canned berries, a lot of blueberries and raspberries. I worked hard all the time; never lay around, my working days are over now.

We had four kids, three sons and one daughter. All were born in Cloquet. I'd take Katherine to Deer River and she'd take the train from there. I had an old Model A then.

Roads were pretty muddy and crooked. Got through them okay. Two of my sons died in the second World War. I remember I tried joining up for the first war. You had to be 21 then. I signed up, then the war ended before I went.

I helped build this bridge here. Fineday motions. Took 15 of us most of one winter, 1971 that was, to build that bridge.

I used to do a lot of hunting and trapping. I'd take about five or ten people into the woods sort of a guide service. The resorts around here were just starting. I knew the fishing spot, hunting, too.

Quite a few trees around Fineday's house. He said he cleared most of them but still enough left to tap each spring. I cleared all this land. At first it was nothing but brush. I cut most of the trees for firewood. The sap starts running March 25 or later. Rains a little and the sap starts running. Sometimes we don't get much and sometimes a lot. I give it away to my relatives.

Long ago there'd be doings in Bena 4th of July. Horse teams would come in. There'd be pony races, men, boys and girls races, sack races, dancing and drumming all day and into the night. The fair would

last about a week. Everybody had horses then; didn't see any cars. Quit having them about 25 years ago since Fleming resort moved in there. That's where the pow-wows used to be when it was Indian land. There was an Indian village there, too, but the houses are all gone now. In the pony races the winner would get about four or five dollars.

Sometimes, too, there would be moccasin games. Fineday chuckles as he remembers. The old guys would play three or four days, never quit. One or two would go eat and the game kept right on. I would go watch them. There'd be three or four men on either side. They put a blanket down. Hide the markers in gloves and point with a stick to the right one. Sometimes they gamble. I don't see much of that anymore.

My son Leonard lives in Cass Lake. He comes and checks on me every week or so, and brings up my three grandsons. I get along pretty good by myself. I fix my window, shovel the snow, work here inside or watch TV. I finally sold my car two years ago when I couldn't see so well. I get along pretty good still.

[Jack Fineday passed away last June, 1979.]

CHOOSE THE CORRECT ANSWER

1. Jack Fineday lived in ————.

   A. Bena
   B. Sugar Point
   C. Cass Lake
   D. Squaw Lake

2. People went to Popple River to ————.

   A. Fish
   B. Rice
   C. Camp
   D. Hunt

3. In 1925, wild rice sold for ————.

   A. 25 cents a pound
   B. 10 cents a pound
   C. 4 cents a pound
   D. 2 cents a pound

4. Canoes were made of ————.

A. Cedar bark
B. Balsam
C. Birchbark
D. All of the above

5. Jack worked as a ————.

A. Guide
B. Timber cutter
C. Bridge builder
D. All of the above

6. Long ago the winner of ———— won four or five dollars.

A. Foot races
B. Sack races
C. Pony races
D. None of the above

7. ———— sometimes lasted three or four days.

A. Moccasin games
B. Pony races
C. Rain
D. None of the above

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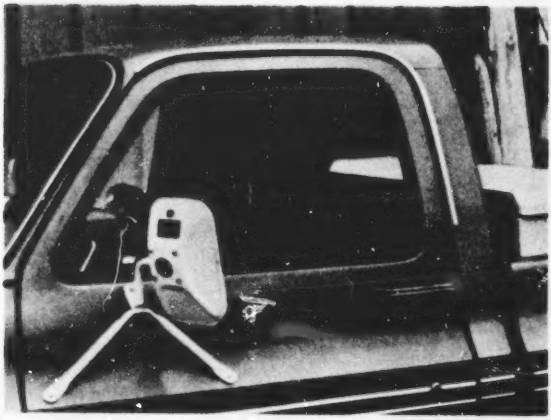

ANSON 'PETE' MORRIS - Leech Lake - A Mission Narrative

Anson "Pete" Morris, a resident of the Mission and Buck Lake area, is a carpenter in Cass Lake. He will celebrate his 83rd birthday this coming February.

When I first remember there were no roads, no trails. The means of travel was by canoe. In the early days there were no bridges either. Where Mission Bridge is they used to ford across it. After that they had a raft they used to load their horses and wagons on. It was the only means of crossing there.

I was born and raised around the Mission. Then we moved up to Buck Lake country. That was around 1905. My dad had to cut a trail out to get through. There was no one living there. In 1915, the settlers, homesteaders came in.

There's a lot of things I remember, like Indians were pretty poor. We had to go a long ways for groceries, by canoe from Buck Lake to Cass Lake. Then we had to walk to the store and go back the same way. My grandfather made the canoes, all birchbark, all cedar. I never made the canoes. I wish I would have. I used to watch my grandfather. They used to be only five feet long, sometimes shorter.

My dad used to trap. We used to move to sugar camp in the spring. They stayed there, oh, maybe a month or so. Same way in the rice beds. We used to move to one Rice Lake where there was plenty of

rice, oh, maybe even half a dozen families gathered there. Big camp t ere for a couple of hours and the rice bed clean.

Used to farm a bit, too, for their own use. Used to be ponies, a lot of them running wild. Used to be two ..three..herds all summer. The Indians knew which ones were theirs.

We use to hunt and fish for our own use. All Indians did. Never taking more than we could use. They didn't waste any of it. Can't do it now, have to have a license. Going to be you'll need a license to live pretty soon.

My family, if they'd all lived there might have been 10, 12 of us. Some died as infants. No doctors in those days. 'Course they didn't have diseases like today. My dad used to tell me the only time you hear of someone dying was because of old age. No, we didn't have a doctor then. After awhile there was one in town. When there was sick people, he'd be out there with his team of horses. Yes, we had a lot of tough times, a lot of good times, too. All in all, we done pretty good.

I first seen cars in the 1920's. In those days if you had a car, you really had something. But years back when you had a good driving team, you had something, too.

They tell me that the town toward Bemidji, Ferris, was the first one before Cass Lake.

I never had my own family, married though for 47 years. My wife died five years ago, and I've been baching it ever since. Getting used to it now.

About this time Peter Morris glances at his clock.

Getting close to eight and I better get to work.

At 81, Pete Morris is going strong and expects to see 100 still.

CHOOSE THE CORRECT ANSWER

1. In the early days when there were no roads or trails, they traveled by ————.

A. Car
B. Canoe
C. Plane
D. None of the above

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2. Anson 'Pete' Morris is ————.

A. A resident of the Mission and Buck Lake area
B. A carpenter
C. 82 years old
D. All of the above

3. Pete was born and raised around ——— ——.

A. Cass Lake
B. Mission
C. Buck Lake
D. None of the above.

4. Back in the 1920's, a good ———— was as good as a car.

A. Horse
B. Canoe
C. Driving team
D. None of the above

5. ———— made all of the canoes.

A. Pete's grandfather
B. Pete's father
C. Pete
D. Nobody

6. In the story Pete says, "We will soon need a license to ———— pretty soon."

A. To live
B. To hunt
C. To fish
D. To drive

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ISABELLE MARSHALL - A Leech Lake Narrative

A whole week we were out in Washington, D.C. We had to ride an airplane, but I wasn't scared.

Isabelle Marshall grinned.

I just looked around. In Washington, D.C., we demonstrated the making of the three traditional Chippewa baskets: the zhe-zhe-ba-wkad-makak basket, that is the maple sugar basket; the blueberry basket used in gathering berries and fruit, and the nosh-ka-che-na-gon basket used in parching wild rice. Many people had never seen birchbark before. They thought it was leather. I was surprised.

Isabelle Marshall, 80, and her daughter, Susan Anderson, participated in a craft demonstration, part of the Bi-Centennial events.

Marshall has been a resident of Quam's Court in Walker for eight years. She is quite independent in her small apartment, working with her birchbark, rag rugs, beadwork, and moccasins.

Isabelle was born Isabelle Papier on Leech Lake's Uron Bay.

We lived in our summer home, wina-go-ko-ga-mig, made of ash bark, in the summertime. Wintertime we lived in our miza-ti-go-wa-e-gon made of logs. My grandfather used to make birchbark canoes. That's how we traveled. Used to go netting, too, using stones for weight and sticks for float. The fish was all for our use.

Marshall's formal education was minimal. She did attend the government school in Onigum and school in Flandreau.

I know how to read and write. I didn't learn English until my kids started school. At school in Onigum, we all talked Chippewa. After one year at Flandreau, I got married.

Tiny with age, Marshall chuckled, thinking of her past.

Did a lot of canning in those days, never forgot the winter we canned 90 quarts of Juneberries. We were sick of Juneberries sauce that winter. What with gardening, fishing, and trapping, we never went hungry. We didn't live on welfare. Nobody helped us, just me and my husband, even during the depression. We ate mushkrat, rabbit, venison, wild rice, potatoes, squaw corn, and so on. Of course, in the spring we had our maple sugar, too.

Walker was a lumber town in those days. I was a little girl then. My Grandma and I used to carry backpacks filled with fish to town and trade for groceries at the lumber camp.

With the interview over, Isabelle Marshall reached for her coat and cane. She was going out, a rare treat, to have lunch with her sister at Collins Cafe.

CHOOSE THE CORRECT ANSWER

1. Zhe-zhe-b-kwad-makak basket is ————.

   A. Blueberry basket
   B. Maple sugar basket
   C. Wild rice parching basket
   D. None of the above

4. Many of these baskets were made of ————.

   A. Leather
   B. Birchbark
   C. Straw
   D. Plastic

5. Wina-go-ko-ga-mig was ————.

A. House
B. House made of ash bark
C. House made of logs
D. None of the above

7. The story is about ————.

A. Craft Demonstration
B. Isabelle Marshall
C. Susan Anderson
D. Baskets

8. Isabelle Marshall lives in ————.

A. Onigum
B. Cass Lake
C. Walker
D. Washington, D.C.

25

JOSEPHINE CLARK

When the people from Washington came to shut down our school, I went to a hearing in Minneapolis to testify for our school. I told them:

I've been sitting here a good year just thinking about what is going on. I don't have much of an education, only what I received in Pipestone. Now you people want to take away our school. The sugar making, ricing, land, you stole it from us. Now we don't have anything. This is the only place left where my people can make a living. How many of you big shots thank God for what you have today? I thank Him every day for everything around me. I got grandchildren coming to school. I want them to go to school here [Pine Point].

We used to have a good ball team. They always won. There used to be big pow-wows here. Now we don't have anything. Why? Because of you guys. Always trying to rob us. You might as well let us keep it and have it.

Josephine Clark, a long time resident of the Pine Point area, was born out on the prairie in 1909.

I took care of my mother until she passed away in 1944. Then I was on my own. It makes me happy I took care of mother. It hurts me how old people now go to rest homes. I know what my mother had to go through. Nowadays it's like they are thrown away in

rest homes and nobody goes to see them. I don't think that is right. I was happy to be with my mother. My mother always told me what to do.

Nowadays young people are changing our world. Drinking is no good, people getting killed, beat up, or thrown in jail. I wish they would stay home and take care of their kids and leave that stuff alone. When they get drunk, they don't know what they are doing. I don't see any good in it at all. That's what is killing them. They are burning themselves out. I wish my people would quit drinking.

CHOOSE THE CORRECT ANSWER

1. Josephine Clark is from ————.

   A. Pipestone
   B. Washington
   C. Minneapolis
   D. Pine Point

2. To testify is to ————.

   A. Not to tell the truth
   B. To tell something of truth under oath
   C. Go to court
   D. None of these

3. The person in the story believes the people from ———— are to blame.

   A. Pine Point
   B. Pipestone
   C. Washington
   D. Minneapolis

JEROME 'JERRY' BUCKANAGA

I fought from 1951 until 1967. It was a kind of natural that I would be a fighter. All my brothers were good boxers. I thought my brother, Curtis, was the greatest. I wanted to be just like my brothers.

The last year I fought was 1967. I won the Upper Midwest Golden Gloves light-heavyweight championship. The guy I beat in the finals (Upper Midwest) was a heavy the year before, who trained down to a light-heavy. He couldn't make it as a heavy. That's when Duane Bobick was around. This was the best team ever to come out of Minneapolis. We got beat by Los Angeles by one point. Guys like Mel and BomBom Miller, Pat O'Conner, Rafael Rodriguiz, Duane Bobick and Glenn Morgan were on the team. Bobick, Morgan, O'Conner and Rafael went on to become good pros.

I had ambitions of going to the Olympics the next year, then to turn professional. All I had to do was sign a contract. I had a few people who wanted to manage me. It was a big decision to make at the time, but instead I jumped on a bus and went to Grand Marais. That's where Sandy was. I'm glad I didn't sign a contract. Guys I see now have flat faces and scars. I'd probably ended up looking rugged,

too. College wasn't so important then. I'm glad I went the other way. I realize what an education is and how much it is needed. I came to appreciate my education.

Jerome "Jerry" Buckanaga was born on White Earth Reservation in May of 1941. Grew up in the Pine Point area. Attended Park Rapids High School. After high school, I went to Moorhead State College. I had a couple boxing scholarships. One was from the Fargo Police Association. They wanted me to fight for them and they would pay for some of my expenses.

After finishing up at Moorhead, I went on to become Principal of the Pine Point School from 1968-1970. During this time Ada Deer sent me a description of the Bush Fellowship Program. She told me, check it out, maybe I have a chance. The Bush Foundation was a leadership program for people in different positions of leadership between the ages of 28-45. The fellowships were pretty competitive. They gave out four major fellowships for one year. They process 200 applicants a year. One hundred fifty are weeded out right away. A screening committee interviews the remaining 50. From this, about 20 are selected and invited to a four-day workshop and seminar. There were three days of seminars and then we were interviewed by three judges. If you got by those guys, you were required to do a paper. It was a wild shot in the dark, but it worked out pretty good.

I applied and was accepted at Harvard. Getting into a graduate program at Harvard was something else. If you get into any grad program they're going to make sure you're going to graduate.

Jerry is presently Director of the Pine Point Experimental School since 1973. He lives in Pine Point with his wife, Sandy, and five children. Jerry likes to read and write in his spare time. He also coaches boxing and likes to work with the kids.

CHOOSE CORRECT ANSWER

1. This story is about ————.

A. Teacher
B. Boxer
C. Principal
D. Director

2. Jerry works at ————.

A. Pine Point School
B. Harvard
C. Bush Foundation
D. Moorhead State College

3. The Olympics are ————.

A. Where pro boxers compete
B. Annual tournament
C. Boxing card
D. Held every four years.

4. Bush Foundation is ————.

A. A school
B. Leadership program
C. A committee
D. A building

BEVERLY HEISLER

Beverly Heisler is from the White Earth Reservation. She is an instructor in Adult Basic Education for The Minnesota Chippewa Tribe. She provides instruction in the courses needed for adults who have not received their G.E.D. In her first year with

the program, she helped 19 adults get their G.E.D.'s.

Beverly is the daughter of Henry and Marie Smith. She has lived most of her life in the Pine Point area. Beverly also comes from a very large family with four brothers and seven sisters.

After finishing high school in Park Rapids, Beverly continued her education at Bemidji State University.

I wanted to prove myself, and wanted to make my goals useful. I also wanted to make my parents proud of me.

Beverly reasoned as to what motivated her to continue her education. She made the honor roll while attending college. With three years behind her, Beverly's goal is to finish college. She plans on majoring in Education, with a minor in Social Services.

Beverly is married to Warren Heisler, Jr. They have three children and live in the village of White Earth.

Beverly's view on raising children is this: children should receive a lot of love and understanding; in return they learn the comfort of a relationship. They are better able to love and understand others, which is very important. She believes talking to them is important, also.

You'll find this very rewarding in your communication with them. You should respect your children as much as you respect others.

She also believes they should be involved in group activities. They learn from kids their own age. She feels that if your child has a problem, the child should not be compared with others. Don't pressure a child into telling you what's wrong; they'll tell you in their own time.

Beverly's hobbies are photography, bowling, cross-country skiing and dancing.

CHOOSE CORRECT ANSWER

1. This story is about ————.
   A. G.E.D. graduate
   B. Instructor
   C. Housewife
   D. None of these

2. Beverly is originally from ————.

A. Park Rapids
B. White Earth
C. Pine Point
D. Bemidji

3. She has helped ———— students get their G.E.D.

A. 19
B. 7
C. 4
D. 2

MARGE ANDERSON

We have the best cabins on the lake, replied Marge Anderson, manager of the Mille Lacs Reservation Marina Tourism Complex. Marge oversees the daily management of the Marina. The Marina consists of a restaurant, bar, cabins, boats, boat harbor, campgrounds and launch.

We lived in Minneapolis for 18 years before we moved back to the reservation. We moved to the

cities because there were no jobs around. I moved back in 1975 because I got a job as a bookkeeper at the Marina. The family stayed in the city until they moved back a year later. Before I started working, I was a housewife and just raised my children. I moved up to manager of the Marina in 1978. I still keep the books and keep a handle on day-to-day activities at the Marina.

I also serve on the Reservation Business Committee. I was elected in 1976 and my term ends in 1980. I was also acting Secretary-Treasurer for the Business Committee from April through July of 1979.

Marge likes to bowl and is presently taking golf lessons. We went out to the golf course with our husbands one day and had a wonderful time, but embarrassing when a chunk of turf would go flying instead of the ball. After that we decided we better take lessons.

CHOOSE CORRECT ANSWER

1. Marge is from ————.

   A. Minneapolis
   B. Cass Lake
   C. Mille Lacs
   D. None of these

2. Marge works as a ————.

   A. Bookkeeper
   B. Office manager
   C. Housewife

3. A Marina is ————.

   A. Bar and restaurant
   B. Type of house
   C. A boat basin that has docks and other facilities for small boats
   D. Campground

LOIS OLSON

We used to live at the ranger station. My dad used to be a forest ranger for the B.I.A. I remember when I would go with my dad in the woods to stamp trees.

Lois Olson is an enrolled member of the White Earth Reservation and has lived most of her life in the Naytahwaush area. Lois comes from a family of eight. She has a twin brother, Lyle. Their nicknames are Petey and Pokey.

Lois is married to Myles Olson, Jr., and they have two sons, Vincent and Larry. She is also a licensed foster parent and at one time has taken as many as seven foster children.

After I got married, I later went back to school to Detroit Lakes Voc-Tech where I took up nursing. The reason I went back to school was because I felt, if my husband was unable to work, I would need some kind of education to get a job. I chose nursing because I like working with people, the service kind of thing. In nursing, the hours are kind of flexible. I could still be a wife and mother, too.

I then went to work as a L.P.N. (Licensed Practical Nurse) at the Ah-Gwah-Ching Elderly Unit and later at the Leech Lake Head Start program. Before I came to my present position, I worked at The Minnesota Chippewa Tribe for three years in the

JOM and Parent Committee Training Program.

I am presently employed by the White Earth R.B.C. as the Director of Education Division and Youth Services. This includes overseeing Youth Services, Talent Search, Head Start, Day Care, JOM proposal writing and daily management of these programs.

Lois likes working with her plants in her spare time and someday hopes to have a greenhouse.

Working closer to home has given me more opportunities to work in my garden.

Lois also likes to sew, camp, and just visit.

CHOOSE CORRECT ANSWER

1. Lois is from ————.

   A. Naytahwaush
   B. Detroit Lakes
   C. Cass Lake

2. Lois is presently employed by ————.

   A. B.I.A.
   B. The Minnesota Chippewa Tribe
   C. Detroit Lakes Vocational Technical Institute
   D. White Earth R.B.C.

3. Her title is ————.

   A. Director of Education and Youth Services
   B. J.O.M. Director
   C. Parent Colmmittee Training Program
   D. L.P.N.

LLOYD LaFAVE

I am from Cloquet, from the Fond du Lac Reservation in Minnesota. I went to the Flandreau Indian School in South Dakota and finished in 1951. After that I spent 15 years in the service. I spent them in the Army and Air Force. I really enjoyed the service. There was a chance to travel and get an education. I also had my family with me when I was serving overseas. I made a lot of friends when we were in Europe. I was a jet engine welder in the service.

When I returned, there were no good jobs as a welder. I finally took a job as a janitor at the University of Minnesota. The pay wasn't so good, so I decided I had to do something to change that. So I applied to the University of Minnesota. In my first year, my grades were not so good, so I decided not to go the next year. After awhile, though, I changed my mind and decided to give college another try. But this time I went to Augsburg, a private college in the Cities. I went there for two years, then I returned to the University of Minnesota to complete my degree. I owe a lot of thanks to my wife, Carol. Without her help I never would have made it.

Lloyd presently works for The Minnesota Chippewa Tribe in the Minneapolis office. The Minneapolis office is located at 2344 Nicollet Avenue. Lloyd

works in the areas of job development and employment assistance.

Before I started working for The Minnesota Chippewa Tribe, I was a caseworker at Stillwater State Prison. I worked right in the cell block. I had my own cell. I handled all the emergencies and any crisis that came up. I was there for counseling all races. I dealt with rape, homicides, stabbings, and just about everything.

Lloyd and his wife, Carol, have two children, who are both married now.

CHOOSE CORRECT ANSWER

1. Cloquet is on the ————.

   A. Flandreau Reservation
   B. Mille Lacs Reservation
   C. White Earth Reservation
   D. Fond du Lac Reservation

2. Lloyd works for The Minnesota Chippewa Tribe in ————.

   A. Stillwater
   B. Employment Assistance
   C. Job Development
   D. Both B and C

3. Lloyd received his degree from ————.

   A. The Minnesota Chippewa Tribe
   B. University of Minnesota
   C. Flandreau Indian School
   D. Augsburg

4. Lloyd spent 15 years in the ————.

   A. Army
   B. Navy
   C. Air Force
   D. Both A and B

GLOSSARY

B.A.	Bachelor of Arts
B.I.A.	Bureau of Indian Affairs
D.C.	District of Columbia
G.E.D	General Equivalency Diploma
J.O.M.	Johnson-O'Malley
L.P.N.	Licensed Practical Nurse
R.B.C.	Reservation Business Committee
R.N.	Registered Nurse